557
*634 /346 cont./
*63 families who have entered the service of the new power will keep
616 their exemptions and maintain some ease in the general poverty.
652 In other commands, among the Mtougga, for example, the
178 notables of the kaid's tribe utilized in the administration and the
184 government of the conquered regions often get the title of amghar
*631 in their own village. They command only members of their
*634 family, but thanks to their rank as amghar they avoid, for the
557 extraordinary contributions, being subject to the ruinous agency
554 of the caliphates and mokhaznis and deal directly with the great
chief. Among the Glawa, certain cantons remain privileged be-
184 cause they still furnish in great number minor chiefs and contin-
*631 gents in charge of keeping the distant tribes under the yoke.
*634 These missions abroad are rather profitable besides, and one thus
•662 sees poor valleys, like that of the Ouneila, associated from the
first with the fortune of the master of Telwet, adorned with hand-
some dwellings. Their inhabitants have become rich in the serv-
ice of the lord and they have followed his example from afar by
building houses adorned with towers.

*631 While the domains increase, other residences also are seen to
*634 rise around the house of the chief. They are those of his brothers
661 and relatives who have participated with him in the conquest of
602 the tribes for some years. Tagontaft, Talat n Yaqcub in the Asif
Nefis, Bou Taradin in the small state of Mokhtar Seksawi, Boua-
boud of the Mtougga, the little basin of Telwet uniformly present
to us the same spectacle of the colonization of the best lands by
the chief's relatives, who also have become beneficiaries of the
corvées and lenders of money to the poor people.

*631 Finally, under the protection of the casbah, a small mellah
*634 /ghetto/ is established; Jews facilitate trade and conclude with
43 the Mussulmans /347/ all the bargains that the kaid could not
443 negotiate directly without blushing. By control of the important
563 souks /sooks/ at the foot of the mountains, the creation of large
[543] annual fairs, such as the "mousem of Taouloukoult" of the
[655] Mtougga, the economic life itself is governed by the mountain
chief, who takes possession little by little of all the country's
resources to the point that he will soon come to rent out the mo-
nopoly of the sale of commodities to friends or Jewish associates.

/384 cont./

*631 648 The sultan sometimes intervenes, it is true, to restrict the misdeeds of his representatives. Moulay el Hasan tried, as has been seen, to balance the kaids' power by that of the jemaᶜa or oumana, a vain effort in a country where every chief has for centuries been the born enemy of an assembly. There also exists a sovereign's justice, rapid and decisive; absolute master of his subjects, the kaid is in turn without rights before the sultan; if the horsemen of the Makhzen /makhzan/ arrive in the casbah with the order to put him in irons, tomorrow he will be thrown into the Marrakech prison to be punished for the abuses that he has perpetrated. But all the possessions that he has seized during his command, all the money that he has buried in the courtyards of his house become the property of the Makhzen. If the chief dies in office and the command passes to another family, the sultan is also the heir of all the fortune acquired since his nomination. Finally, each change of kaid is the occasion for the sultan's court [662] to receive sizable gifts from all those who are soliciting the succession; the sums thus paid in advance will be reimbursed by the tribe to its new chief from the first /385/ day on. It is known how much this practice, exaggeratedly repeated in the reign of Moulay ᶜAbd el ᶜAziz, at the time of the great poverty of the sherifian treasury, contributed toward preparing the great explosion of anarchy in which Morocco lost its liberty.

565 181 Subject to this regime of oppression, the peasant suffers with an infinite patience. He carries out the orders received, pays the money demanded, performs the corvées, sells his harvests green, his almonds and olives in bloom, hands over his possessions, finally, ruined, leaves his hamlet. For long years he struggles against wretchedness. No more tribal festivities, no more collective dances on the "assais," the village plaza surrounded by walnut trees, where in former times great fires were lighted until dawn. Scarcely do the little children still send into space, while guarding a few goats, the short nostalgic phrase of the Berbère /Berber/ song. The only hope that remains is that of an imminent liberation when the "siba" will break out all at once, and the men remaining in the tribes live in that expectation, hiding a growing hatred in the depths of their hearts.